

to get into touch with them. To locate and get hold of such men in the 50,000 or more men in each camp, and who are spread over miles of ground, is no easy matter.

The plan proposed by our War Work Council is just that which has been adopted by other churches, and which is proving helpful. It is to employ what may be termed camp pastors. These men will seek out and get in touch with Presbyterian men, give them personal invitations to the services of the Presbyterian churches and whatever entertainments these churches may provide for them, to secure for them invitations to visit the homes of the members of these churches, where they will be shown Christian hospitality. And there are many other ways in which such pastors can help them.

To provide for this work the War Work Council is asking the members of our Church and their friends to give \$100,000 just as soon as possible. This is a large sum, and yet it is not so large as the work that will accomplish, nor is it as large as is the liberality of our people, when they once realize the need of this work. All authorities agree that from a moral and spiritual standpoint the danger to the soldier is greater outside the camp than it is in the camp or even on the battlefield. There are many who are saying that the arrows of sin are disabling more men physically than are the bullets and the shells of the Germans.

We want our men to come back from the camp and the battle front at least as strong and clean, physically, morally and spiritually as they were when they left their homes to fight for their country. If this can be accomplished is there any sum of money which we can give too great to bring it about? What do you think who have sons in the army, or brothers or friends? Let your answer be in dollars sent to the War Work Council. It may be sent direct, or through your church, to Rev. C. Grosdon Gunn, the Executive Secretary, or to Rev. Dr. James I. Vance, the Chairman of the Council, at 154 Fifth Avenue, North, Nashville, Tenn.

Look up and read some other articles on this subject in this paper. Make this a subject of earnest prayer, that God may enable the Church to see the great need of this work and to rise to its responsibility and privilege.

"THE FOOLISHNESS OF PREACHING."

The apostolic assertion is that men are saved by the means of proclaiming to them the gospel of the Lord Jesus Christ.

Not by foolish preaching, or the preaching of foolishness, but by what appears to the natural man a very foolish proceeding. Words have no material weight. A breath of air and an evanescent sound. Then silence and nothingness, but the good or evil is done and done forever.

If we had set about the redemption of a sinful world, we would never have chosen so simple and apparently senseless a plan as the mere proclamation of the truth.

Yet, God, the All-Wise One, has chosen just this method, not that He might do so arbitrarily, but because it, and it alone, will bring results.

There are two ways of bringing about results. One is overwhelming force. Direct and dazzling compulsion. This is the favorite method of the world. It is often successful for a while, and sometimes for slow centuries. But action and reaction are the same and force finally reacts on the actor to his undoing. Rome conquered the world and fell by her own weight. They that take the sword will perish

by the sword. The very instrument of their power is their own undoing. Mazzini challenged this power, when he exclaimed in regard to the crushing mediaeval despotism imposed by the settlement of 1814-15. "What matters the triumph of an hour? What matters it that by concentrating all your means of action, availing yourself of every artifice, turning to your account those prejudices and jealousies of race which yet endure, and spreading distrust, egotism and corruption, you have repulsed our forces and restored the former order of things? Can you restore faith in it, or think you can long maintain it by brute force alone, now that all faith in it is extinct?"

That is just the weakness of power by brute force. Men lose faith in it and in its aims and results; and then it falls to the ground. Preaching produces faith in the thing approved, and producing faith enables men to die for it.

No man has ever suffered martyrdom to bolster up brute force. The man or nation or cause or religion that loses the confidence and love of mankind is doomed sooner or later.

Preaching produces permanent results because it produces a flame of love to God. It drives men to penitence; it persuades them to lean hard on God. It lifts them above the near and gives the vision of the invisible by which they endure all things. It enables them to look upon the unseen and eternal. It leads men in to the temple of the real. It burns out the sham and makes a bonfire of the unreal.

The foolishness of preaching the unsearchable riches of Christ. His death for our sins. His perfected power in the resurrection moment. His undying love for our souls.

Much that is called preaching is not. It is mere ethical lecturing. It lacks the scriptural flame. It fails in putting the proper emphasis on the proper and divine truths. It is as moonlight unto sunlight. All very pretty as a picture, but lacks clearness and life-giving force.

Much of it is fun-making or denunciatory. It does not permanently grip men. It lacks the element of love. It does not breathe itself into men's hearts. Its method is that of the destructive oxygen blast.

Preaching is not the prerogative of a class. It is the duty of all who know the truth. Its solemn and ambassadorial proclamation may belong to a chosen set; but "Let him that heareth say, 'come,'" and say it in a scriptural fashion.

When out of a life lived close to God and in obedience to His known commands our lips speak His truth it will be the power of God and the wisdom of God unto salvation.

Never lose confidence in God's chosen and approved method of saving men. It will not do to say other things are subsidiary, and then give the subsidiary a higher place and more attention than the principle.

It will not do to think that the evanescent nature of the words, and sometimes the hypocrisy apparent, means that the method is a failure. It can never fail.

Let us all feel that we are the mouth-piece of Jehovah. That we are appointed unto this very thing. This is our real business in the world.

Then "Thy kingdom will come, not with the speed we imagine or desire, but surely. For no weapon fashioned against Thee shall prosper."

A. A. L.

The more we try to praise, the more we shall see our path and our daily way are beset with mercies, and that the God of love is ever watching to do us good.—Selected.

Contributed

THE GARDEN OF GOD.

By Mrs. Lila Ripley Barnwell.

I am weary of earth and its shadows,
And my heart is so lonely to-night
When I think of the dreams that have faded,
And the hopes that have passed from my sight.
They have fled all too swiftly before me
While my head is low under the rod,
Yet some day I shall claim them in Eden,
The beautiful garden of God.

Ah! each day is so full of illusions,
No happiness here is secure,
And I long for the time that will bring me
Where joys are eternal and pure.
Far away are my plans and my tancies
That I covered with myrtle and sod,
Yet again I shall find them in Eden,
The beautiful garden of God.

Oh! so often I dream of that future,
The past is so full of regret,
But the dreams will come true in God's garden.
So therefore I do not forget.
Ambitions, happy plans and dear wishes,
That fell by the world's beck and nod,
I shall find and ne'er lose them in Eden,
The beautiful garden of God.

In the world no certain possessions,
Earth's flowers bloom only to fade,
And the sunniest steps of our pathway,
Lead, alas! to the gloom and the shade.
There is naught, in this life, everlasting,
No peace in the way I have trod,
I shall find them only in Eden,
The beautiful garden of God.
Hendersonville, N. C.

A CONGREGATIONAL ESTIMATE OF PRESBYTERIANS.

Rev. D. R. F. Horton, the distinguished Congregational pastor and author of London, says, according to the British Weekly, in his newly published "Autobiography," that no other Church in his experience has succeeded in securing such great men, such vital personalities as the Free Church of Scotland. "I pass no judgment on Presbyterianism as a Church system, but of Presbyterians I unhesitatingly say this: 'The greatest men I have ever known are included in their ranks.'"

BEAUTIFUL YEARS.

S. M. S.

In a recent number of The Presbyterian of the South a quotation, helpful and inspiring, of Stevenson's appeared. R. L. Stevenson, as we all know, was patient and kindly. It is beautiful to think of his patient endurance during long years of illness and although he continued to use his wonderful talent, it was under great difficulties; but he would find a road to "The Loving Heart." This cheering reference to Stevenson recalled to me one of the fragrant memory-pictures I hold dear. There is so much of sweetness and light if we only plumb the depths and let it flow out and on to the surface. This pen-picture is one of an old gentleman, a Christian gentleman, one who had worn the years of his long usefulness so graciously that they seemed a crown. He had undoubtedly reached his three-score years and ten, but his step was elastic and free, his dress irreproachable, his figure fine and dignified. It was my good fortune to be thrown with him in a boarding house day in and day out, and his attitude was always so noble and so forgiving, his character was so open and so kindly that it was a privilege to be near him. His courtesy was always true and refined and his ideals compelled by their fidelity and goodness. There were secret fountains at which